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When royalty is shown in public it is done hastily, as if it were still under age, or in a hopeless state of sickness. It travels at express speed on the railways. Hence the elaborate machinery of court usages for keeping out the impertinent crowd. In America, it will rush in and slap the President on his back in his own house. Here the mob is as large, but it must be in grand costume. The weaker the sceptre, the stronger must be the chamberlain's stick to beat back the rabble."

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15.—*Church and Congregation: a Plea for their Unity.* By C. A. BARTOL. Boston: Ticknor and Fields. 1858. 16mo. pp. 336.

THE title of this book sufficiently defines its scope and aim. It undoubtedly is the long and deep reproach and guilt of Christendom, that multitudes, who so far acknowledge the Divine mission and authority of the Saviour as to be the supporters and constant attendants of Christian worship, should refuse compliance with his dying request, and turn away from the festival that commemorates his love; that barriers of a merely conventional character should exclude or deter from that service any who could bring to it grateful hearts; and that the children of the Church should grow up and enter active life as aliens from it rather than as its members. This condition of things every right-minded Christian regrets, and would gladly reverse. But the question remains open, whether the communion-service would receive a larger number of sincere participants than it now has, were it made no longer a separate service, but a part of the order of worship for the whole congregation. That a rite so tenderly significant should become an unmeaning form, to be observed with no more seriousness of purpose than that with which many take their seats in the house of worship, none could wish. But that it should be observed by all who could make it the expression and the nutriment of sincere religious feeling is, we doubt not, the desire of enlightened Christians of every denomination; and this, as we understand, is the object which Mr. Bartol would further in the book now before us. He regards the observance of the rite in the presence of the entire congregation, and with no recognized discrimination between communicants and non-communicants, as the best mode of effecting this end. We are strongly moved, yet not convinced, by his arguments. It is a question which prolonged experiment alone can determine; and the experiment could be made under no better auspices than his. To be fairly tried, it must be conducted under ministrations which present only the highest standard of Christian character, and which preserve the sacramental prestige of the commemorative rite inviolate. But whether the book

produce conviction or not, it cannot fail to impress, instruct, and edify its readers. If it seeks to obliterate the distinction between the Church and the world, it is not by secularizing the Church, but by sanctifying the world. Its aim is not to tread down, but to enlarge and enrich the sanctuary. It is the expression of a noble endeavor to level upward the entire realm of home, business, society, and state. It would reverse the sacrilege of the Jewish traders, and make the house of merchandise our Father's house. Its successive chapters are unsurpassed in the outflow of glowing, fervent, pathetic, persuasive Christian eloquence, in the sublime portraiture of the Saviour's love, in the exhibition of the scope, claims, and bonds of human brotherhood, and in earnest pleadings for the highest form of religious self-consecration. Without artifice or effort, the author's thought runs often into an almost lyric mould, and spreads itself into an anthem or canticle of sweet and touching melody, now plaintive, now jubilant. If the work does not multiply converts to the author's method of administration, it can hardly fail in numerous individual instances to effect his purpose, by awakening devout thought and holy resolution, and bringing to the altar those who else might have remained in the congregation, yet not of the Church.

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16.—*Essays in Biography and Criticism.* By PETER BAYNE, M. A. Second Series. Boston: Gould and Lincoln. 1858. 12mo. pp. 392.

THERE is no need of our repeating the eulogy, which we put on record on the appearance of Mr. Bayne's earlier volumes. He is still a young man, and in this volume we feel that his is, and we trust will long continue to be, a culminating fame. With no diminution of his previous merits, we discern here, as we think, less exuberance of ornamental rhetoric, more careful discrimination, and a more systematic arrangement of thought. His essay on Kingsley strikes us as a masterpiece of appreciative criticism. That on Macaulay has no less of truth and eloquence, though the subject demands less of *chiaro 'scuro* delineation. That on Coleridge seems to us eminently just and adequate. The closing paper is an able, elaborate, and successful defence of Hugh Miller's "Testimony of the Rocks" against the attack upon it in the North British Review. The Essays in the volume are eleven in number, all on subjects of enduring interest, and no one of them can fail to add to the author's permanent reputation. We are glad to find a preliminary notice of the author's personal history, from which it